

**مَزْنَد** [Made, or rendered, narrow]. You say **مَزْنَد** **ثَوْب** *A garment, or piece of cloth, of little width.* (S, K.) And **مَزْنَدَة** **مَزْنَدَة** [A leathern water-bag] narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it. (A, TA.) — A small, scanty, gift. (A, TA.)\* — Narrow; (S, K.); niggardly; (S, A, K.); tenacious; (TA); who will not confer a small benefit: (A); low, ignoble, mean, or sordid: (TA); charged with niggardliness, and held to be little: (Ham p. 178:) and *i. q.* **دَعِيَ** [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (K.) And A man quick in becoming angry. (L.)

## زندق

Q. 2. **تَزَنَدَق** [He adopted, or held, or professed, the tenets of the **زِنْدِيق**;] he was, or became, a **زِنْدِيق**: (S, K, TA) [generally,] he was, or became, a **مَلْحَد** [i. e. deviator from the right religion, or an impugner of religions], and without religion; (KL); [a disbeliever in the world to come and in the Deity, or the unity of the Creator: (see **زِنْدَقَة**); and an asserter of the endlessness of time: see **زِنْدِيق**.]

**زِنْدَق**, (Th, O, L, K, [in some of the copies of the K, and in my copy of the Mṣb, **زِنْدِيق**, which, as is said in the TA, is a mistake,]) and **زِنْدَقِي**, A man very niggardly or avaricious. (Th, O, L, K, Mṣb.)

**زِنْدَقَة** a subst. from the verb above mentioned; (S, K.); [The adoption, or belief, or profession, of the tenets of the **زِنْدِيق**: generally, deviation from the right religion, or the impugning of religions, and the state of him who is without religion;] disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Mṣb); [and the assertion of the endlessness of time: see **زِنْدِيق**.] — Also *i. q.* **ضَيْق** [as meaning Niggardliness, or avarice: see **زِنْدَق**.] (L, TA.)

**زِنْدَقِي**: see **زِنْدَق**.

**زِنْدَوِق** a dial. var. of **صِنْدَوِق** [q. v.]; (K); like as **قَزَد** is of **قَصَد**. (TA.)

**زِنْدِيق** One who is of the **ثَنَوِيَة** [or asserters of the doctrine of Dualism]: (S, O, K); or one who asserts his belief in [the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K); or one who does not believe in the world to come nor in the unity of the Creator: (T, Mṣb); or one who conceals unbelief and makes an outward show of belief: (K); an arabicized word, (S, Mṣb,) originally Pers., so they say, (Mṣb,) from **زِنْد**, which is a book belonging to them [i. e. the book of Zoroaster]: (PṢ); [or from the Pers. **زِنْدِيك**, meaning magian, or fire-worshipper: and this seems to be its primary meaning; as De Sacy says in his "Chrest. Ar.," 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian **زِنْدَه**, (Mgh, [thus in my copy, app. for **زِنْدَه**, in which the *o* may be, as it is in many

other instances, an affix denoting some kind of relationship,]) or **زِنْد كَر**, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be **زِنْد كِير**, which may be rendered holder of the Zend, but]) which is expl. as meaning he [who] asserts his belief in the eternity, or the endlessness, of the present world: (Mgh, TA); or it is arabicized from **زِن** **دِين**, i. e. woman's religion: (O, K); or the right explanation is this: that it is a term of relation to the **زِنْد**, which is the book of Mánée the Magian, who was in the time of Bahráam the son of Hurmuz the son of Sáboor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: **الزِنْد**, in their language, is "explanation;" and he meant that this was the explanation of the book of Zarádušt [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA); or, accord. to the "Mefâteeh el-'Uloom," **زِنْدِيق** means a follower of Mánée, and also a follower of Mezdek, who (i. e. Mezdek) appeared in the days of Kúbádh, and asserted that possessions and women were in common, and put forth a book which he called **زِنْد**, which is the book of the Magians, that was brought by Zarádušt, whom they assert to have been a prophet; and the companions of Mezdek were named in relation to [this] **زِنْد**; which word, being arabicized, was converted into **زِنْدِيق**: (Mgh); Th says that **زِنْدِيق** is not of the [genuine] language of the Arabs; (Mgh, TA); and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, Mṣb, TA,) which is one who does not hold any religion, and who asserts his belief in the endlessness of time, (Mṣb,) they say **مَلْحَد**, (Mgh, Mṣb, TA,) i. e. [a deviator from the right religion, or] an impugner of religions, (Mṣb,) and **دَهْرِي**: (Mgh, TA); some say that it is from **الزِنْدَقَة**; because the **زِنْدِيق** straitens himself: (L, TA); an Arab of the desert is related to have explained it as meaning one who looks much into things, or affairs: (Mṣb); the pl. is **زِنْدَقَة** and **زِنْدَقِي**; (S, O, Mṣb, K); the latter being the original pl., and the *o* of the former being a substitute for the suppressed *ي* of the latter. (S, O.)

## زنر

1. **زَنَرَة** He filled it; (K); namely, a vessel, and a water-skin. (TA.) — See also what next follows.

2. **زَنَرَة**; (Mṣb); or **زَنَرَة**, (K), inf. n. **زَنَر**; (TA); [but the former is more probably correct, as **تَزَنَر**, mentioned below, is its quasi-pass.; or perhaps each is correct;] He put upon him a **زَنَار** [or waist-belt]. (Mṣb, K.) — **زَنَر عَيْنَه إِلَى** + He looked hard at me: so in the "Nawádir:" (TA: [see also the act. part. n., below:]) or **زَنَر إِلَى بَعِينَه** † [he looked minutely at me]: and **زَنَرَتْ عَيْنَه** † his eye looked minutely. (A.)

5. **تَزَنَر** He (a Christian [or Jew or Sabian or Magian]) bound a **زَنَار** [or waist-belt] upon his waist. (A, Mṣb.) — † It (a thing) became slender, or narrow, (A, K,) so as to be like a **زَنَار**. (A.)

**زَنَار** (S, A, Mṣb, K) and **زَنَارَة** (A, K) and **زَنِيرَة** (K) The thing [meaning waist-belt] that is upon the waist of the Christian (S, A, Mṣb, K) and Magian; (K); the thing which the **ذِمِّي** [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA); [accord. to the K, from **تَزَنَر** "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek **ζωάρον**, as observed by Golius, or **ζωάριον**, as suggested by Freytag:] pl. **زَنَائِر**. (A, Mṣb.) — See also **زَنِير**.

**زَنَار**: see **زَنَار**.

**زَنِير**, (T, TA,) or **زَنِيرَة**, as also **زَنَارَة**, (TA,) sing. of **زَنَائِر**, (T, TA,) which signifies Pebbles: (IAqr); or small pebbles. (A'Obeyd, Kr, ISd, K.) — Also **زَنِير** and **زَنَار**, (Kr,) or **زَنِيرَة** and **زَنَارَة**, (TA,) Certain small flies (Kr, K) that are in **حُشُوش** [i. e. gardens, or privies]. (Kr, TA.)

**زَنَارَة**: see **زَنَار** = and see **زَنِير**, in two places.

**زَنِيرَة**: see **زَنِير**, in two places.

**مُزَنَرَة** A woman tall, and large in body. (K, TA.)

**فُلَانٌ مُزَنَرٌ إِلَى بَعِينَه** + Such a one is looking hard at me, and making the eye to project: so in the "Nawadir." (T, TA. [See also the verb, 2.]])

## رتق

1. **رَتَقَة**, (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. **رَتَق**, (O, TA,) inf. n. **رَتَق**, (JK, TA,) He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord: (JK, O, K); this ring is put to the head of the refractory mule; and is called **رَتَاقَة**: (JK, O, TA); or he put a **رَتَاق** in the part under his lower jaw, in the skin: (S, O); every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called **رَتَاق** [or **رَتَاقَة**]: (O, TA); in the K, **رَتَاق**, like **غَرَاب**; but this is wrong: (TA); what is in the nose, pierced, is called **عَرَان**. (O, TA.) — Also, (IDrd, K,) aor. **رَتَق** and **رَتَق**, (TA,) inf. n. as above, (KL,) He bound his legs by means of the **شَكَال** [or **رَتَاق**, q. v.]; namely, a mule's; (IDrd, K); and in like manner, a horse's. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also He fitted a shoe to a horse's foot; followed by an accus.] — And **رَتَق عَلَى عِيَالِه**, (IAqr, O,) or **رَتَق**, aor. **رَتَق**; (K); and **رَتَق**; and **رَتَق**, (IAqr, O, K,) inf. n. **رَتَق**; (IAqr, O); † He straitened his household,